

Religious Intelligencer.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 33.

NEW-HAVEN, FEBRUARY 15, 1823.

VOL. VII.

From the Missionary Herald.

SANDWICH ISLAND MISSION.

STATION OF WOAHO.

Journal of the Mission.

(Concluded from page 582.)

Encouragement drawn from Historical Facts.

Missionaries, and the patrons of missions, may be encouraged in their labours, by duly considering the part, which has been taken by the princes and nobles of Russia. Before civilization and Christianity dawned upon that extensive empire, now containing more than 40,000,000 of inhabitants, and supposed to be capable of containing 600,000,000, the Grand Princess of Olga visited Constantinople; was honourably received by Constantine VI; instructed in the doctrines of Christianity, at her own desire, A. D. 955; received baptism; and, on her return to Russia, used her utmost influence to introduce the new religion among her idolatrous countrymen. Her grandson, Vladimir, after her death, duly impressed by her conduct, embraced and publicly professed the religion of Christ, and was the means of bringing his subjects to the profession of Christianity. Since that time, the faith of the Greek church has prevailed.* The subsequent improvements of Peter the Great; the auspicious influence of Alexander and others; the progress of society, and of the word of God; the present ability of Russia to do good to herself, and to other nations of the earth; and the prospect of blessings yet to come upon the unconverted millions of her children;—all this, viewed with special reference to the individual exertions of Olga, and Vladimir ought to inspire and strengthen the pioneers of civilization, and the standard-bearers of Christianity, who are sent among the heathen, and all who would "attempt great things" in the cause of human salvation.

Surely we ought not to despise the day of small things, even if we could do no more, for many years, than we have been allowed to attempt to-day,—to teach the king and queen a little manuscript catechism in the vernacular tongue. It was not, indeed, to be expected, that the dissipated rulers of this land would heartily embrace the glorious gospel, with all its divine claims upon the heart, as soon as it should

be proposed to them. Should the king, however, as an individual, be brought to obey the Gospel, who can estimate the benefits, which might be expected to flow from his influence, to present and future generations!

[The record of transactions on the 31st of December, states, that the missionaries proposed to Kaahoomanoo, whose health was considerably improved, to select two orphan children, on whose education the liberal presents of the Russian gentlemen should be expended. This plan she approved,—“Thus,” say the missionaries, “ends the fleeting year.”]

On the first day of the new year, 1822, after noticing the arrival of seasonable and valuable supplies from Boston, the journal proceeds:]

Alphabet of the Language.

We received, also, two copies of the New Zealand Grammar and Vocabulary; and were happy to see at once such a striking resemblance between the languages of the Sandwich and Society Islands. This work will afford us considerable aid in settling the orthography of this language. We are confirmed by it, in some measure, in the choice we had made of five vowels, viz, *a* as in *father* *e* as in *hate*, *i* as *ee* in *feet*, *o* as in *pole*, *u* as *oo* in *boot*, and *ai* for the sound of the English *i*. These five vowels, with twelve consonants, (*b, d, h, k, l, m, n, p, r, t, v, w,*) will be sufficient to express, with very little variation, all the sounds in the language, which we have yet been able to analyze. Indeed, seven consonants, with five vowels, might very well serve for the notation of the language. The *b, d, r, t,* and *v,* might be omitted; for, though their sounds are heard, and it is believed they would be of use, their places might be supplied, by using the *p* invariably for *b* and *p*, the *l* for *d, l* and *r*, the *k* for *k* and *t*, and the *w* for *w* and *v*. The interchange of such letters, the unsettled, doubtful, varying, and widely diverse pronunciation among the people, we find to be no small embarrassment in fixing the spelling of the language. This, together with the diversity of spelling used by voyagers, in their accounts of these islands already published, must be our apology to our patrons and the public, for the want of that decided uniformity, so desirable in spelling names, which has appeared in the communications from the mission.

*Pinkerton's Greek Church in Russia.

Jan. 5. Mr. Chamberlain completed the work of two stands for type cases, and Mr. Loomis distributed part of a fount of types.

6. Sabbath. Sermon with reference to the new year, from James v. 8. "*Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.*"—At the Sabbath school, we communicated to our pupils an account of Catharine Brown; one of her letters to her brother; and some notice of the religious seriousness among the children at Elliot. We were listened to with pleasing interest.

[On the next day, it being the day for the first Monthly Concert for prayer in the year, the printing-press,—which is, we trust, to become a mighty engine of usefulness,—was set in one of the thatched houses built for the mission by government. Tiamoko (Governor Cox,) who seems to take as lively an interest in the missionary enterprise, as any of the windward chiefs, was present, and assisted with his own hands in setting up the types for a few lines, and in taking a few impressions of the first sheet in the Owhyhee Spelling-Book. Several masters of vessels, and others, attended to witness a scene, which was the first of its kind ever beheld on those islands. How interesting to such as carried forward their reflections to the probable future, and distant, and endless results!]

10. Mr. Loomis printed the name of the king in large, elegant capitals; in the two forms of *Rihoriho*, and *Liholiho*; and shewed them to him, in order that he might settle the question, whether *r* or *l* should be used in spelling his name. He decidedly chose the former.

12. For the encouragement of punctual attendance, diligence, and good conduct in our pupils, Mr. Loomis printed a supply of several kinds of tickets of approbation; some of which were given out at the close of the school to-day, and afforded much pleasure to the children.

[Several incidents are mentioned in the course of the journal, for the details of which we have not room, but which ought not to be altogether omitted.

The native wife of an English resident having deceased, leaving a family of small children, Mr. Bingham proposed taking several of them under his care. One of them, a fine boy, had previously been received into the mission family; and the father consented that two others should be received in the same manner. This is an application of the orphan school-fund,

which all must approve. The willingness of the missionaries, burdened as they are by a multiplicity of cares, to take upon themselves this heavy charge of educating a large family of orphans, speaks a language which cannot be misunderstood. Our readers are not to forget, that the care of heathen children, in the midst of a heathen population, and of all the idleness, intemperance, and general dissoluteness of morals, which prevail where no restraining influence of religion is felt, differs very widely from the care of children in a Christian country. Nothing short of those motives, which sustain the missionary cause, ever induced men, or ever will induce them, to wear out their lives in the most laborious employment of raising up from their low and lost condition the helpless children of strangers and foreigners.

Philosophers approve of education and civilization; though they ridicule the very idea of a Christian mission. But what philosopher ever went to reside among savages, for the purpose of teaching their children? What philosopher ever formed an alphabet for the sounds of a language never before written? Yet these things are done by missionaries. Strange that the very things, which philosophers applaud, should be accomplished only by missionaries, the very men whom philosophers despise. The reason, however, as Dr. Chalmers suggests, is obvious. Missionaries carry the Gospel. They are labouring for the interests of men, as immortal beings. If they were not influenced by these high and commanding motives they never would have zeal enough to live among pagans at all; and, of course, could never introduce literature among them. But philosophers cannot bear those truths, which the Gospel always presents; nor those men, by whom the Gospel is urged as necessary to salvation.

Mr. Whitney returned to Atooi, after a visit of four days. He brought with him several dissertations on theology, as he is preparing to preach. He urged the printing of school-books. The pupils of Atooi are much in want of them.

During the illness of Kaahoomanoo, the king and his retinue arrived from Owhyhee. They were received with great shoutings by the people, and immediately repaired to the apartment of the sick queen. When Messrs. Bingham and Thurston entered, soon after, 'Kaahoomanoo was sitting on her couch, the king and his wives being seated around her bathed in tears.' The king treated the missionaries with kindness; but they soon retired, leaving

the company to express their grief without interruption.

The chiefs of the first rank from all the islands were at Hanarooah in December. Several of them wished to have schools at their places of residence. *Boka* discovered a great interest in the first operation of the printing-press.]

JOURNAL OF MR. WHITNEY.

[We have in our possession a journal, kept by Mr. Whitney at Atooi, from which the following notices are extracted.

From an entry, under date of Jan. 3, 1822, it appeared, that during the absence of Tamoree and Cox, the authority was vested in the sister of Tamoree; and that the chiefs, who remained, found it necessary to appoint a special guard to preserve order, and protect property from a lawless rabble.

Jan. 5. Mention was made of all the mission family being in health; by which it would seem that Mr. Ruggles was restored from his weak and languishing state.]

9. The thermometer at 62, which is the coldest morning I have ever witnessed at Atooi. The range is from 60 to 90 at these islands.

In my evening walk, met one of the pagan priests—interrogated him respecting his old religion. He said it was all foolishness. He related a story respecting his escape from death. "At a time a great chief died," said he, "I and another priest were accused of praying him to death. The present queen *Tapoole*, sent men to kill me; but I escaped, and found refuge with Tamoree's sister. She was kind to me and saved my life."

I asked him, if he ever thought he could pray any one to death. "No," said he, "but the people think so."

I asked him, if he knew who made the sun and moon, the land and water. He replied, "God."

Who is God, and where does he live? "I don't know."

I then told him of Jehovah, the Creator of the heavens and the earth. He, not well understanding, asked if it was the lightning. After some other conversation, he said, "I don't know," and pleasantly bade me good night.

[On the last day of January, Reho-reho came down to Atooi; but his habits of dissipation were so inveterate, that his visit could afford very little pleasure to any one. Mr. W. describes him as having "a bright intellect, and noble countenance, disfigured and drowned by intoxication."]

MISSION AMONG THE CHEROKEES

BRAINERD.

[The journal speaks of great encouragements to preach the Gospel through the nation; and of frequent pastoral visits made by Mr. Hoyt in the neighborhood of Brainerd. Mr. Chamberlain preaches in different places, as health and other duties will permit.]

Youths from the Foreign Mission School.

[On the 13th of November, McKee and Israel Folsom, two Choctaw youths, having completed their term of education at the Foreign Mission School, arrived at Brainerd, on their way home. Both are promising young men; though only McKee, the elder of the two, is professedly pious. The following notice from the journal relates to their proficiency and altered character.]

These young men spent a few days here, when lads, going on to the school at Cornwall; McKee, four years ago last May; and Israel, about five months after. It was truly gratifying to see them now returning to their people, with the advantages of their admirable improvement in manners, in human learning, and in the knowledge of the doctrines of Christ; and, above all, to find in one of them such evidence of a renewal after the divine image.

Visit of the aged King.

Nov. 20. The old king, (Path-killer,) called to make us a visit. He attended our Wednesday lecture, and made a short speech to the Congregation, a number of Cherokees being present. He afterwards visited the schools. Mr. E. Hicks coming in, early in the evening, we were providentially furnished with a good interpreter. The king appeared to be much pleased with this opportunity of conversing with us; expressed great satisfaction with what he was again permitted to see here, and in what was doing for the general instruction of his people. He spake with approbation of the laws, which the young chiefs are introducing, so different from their former customs; and manifested a pleasing hope, and some foreboding fears concerning the future prospects of the nation.

[The "foreboding fears," which are here mentioned, doubtless originated from an apprehension, that the Cherokees would not long retain their territory from the eager desires of the surrounding whites. If, however, the present liberal policy of the

government should be pursued ; and if the Christian community should persevere in their endeavors ; the next generation would see the Indians in a different condition from any, which they have hitherto enjoyed. They would be raised to the dignity of intelligent men ;—of useful citizens, and well instructed Christians.

22. The king, being detained yesterday by rain, spent a second night with us. He left us to day, with warm expressions of gratitude and good will.

24. Two young men, members of the school, were examined to-day as to their hope in Christ, and were admitted candidates for baptism. They are supposed to be about 20 years of age. One of them is a full blooded Cherokee, could speak no English when he came, and now speaks it very imperfectly. The other is a half breed, and was taught to speak English when young. They are both in the most forward class in the school, and possess considerable native strength of mind.

Enlarged desires respecting Education.

49. Several boys of the school have manifested a desire to be sent to the Foreign Mission School. We think these desires have been excited by seeing the improvement of the young Choctaws, and hearing from them concerning the good people of the north. We learn, also, that some of the elder Cherokees have, by the same means, been excited greatly to desire, that their sons may be favoured with the same privileges. One man said, he loved his children as well as any body, but, he should be willing to have them all go, even if he should never see them again ; and that he was determined to send at least one, if he did it at his own expense.

[The mission family was a good deal afflicted with sickness, during the latter part of the summer. A daughter of Mr. Vaill, aged three years, died of the measles, on the 19th of August.

About the first of October, Messrs. Hoyt and Chamberlain commenced an agency of several weeks, in Tennessee, for the purpose of soliciting donations for the mission, and of making arrangements for obtaining supplies from that quarter. Between 900 and 1000 bushels of corn were contributed.

The mission to this nation was strengthened on the 12th of October by the arrival of Mr. Isaac Proctor and wife, from New-Hampshire ; and on the 30th by the arrival of Mr. Fredrick Ellsworth and wife, from Vermont. Mr. Proctor is to reside at High-

tower, where the natives have, for some time, been very anxious for a school.]

TALONEY.

[The latest intelligence from this station is of a very encouraging nature. A spirit of inquiry on religious subjects was evidently gaining ground. Several were anxious for their salvation, and a few were indulging hopes, recently entertained, that they had been introduced into the spiritual kingdom of God's dear son.]

MISSION TO THE CHOCTAWS.

Consolatory Letter to Mr. Kingsbury, on occasion of Mrs. Kingsbury's decease.

[This letter is from Mr. David Folsom a brother of McKee and Israel Folsom, of whom mention is made in the Brainerd journal. Excepting the few words in brackets, the letter is printed, in all respects, according to a faithful copy, which was sent us by the bereaved missionary. Many will be pleased to see exactly how the good sense of a Choctaw chief, who is almost wholly self-taught, expresses itself in a foreign language. Captain Folsom has ever been an enlightened and warm friend and supporter of the missionaries and their benevolent attempts.]

Pigeon Roost, Sept. 23d, 1822.

Dear Sir.—Yours of the 16th Inst. was received with much sorrow. I do not know what to say to you that would give you some relief in the day of your affliction. I can only say in few words that I am indeed sorry, and do feel that I have lost one of my best friends.

The Choctaws have lost a greater friend, who did promote their best good, the school children are left motherless—What shall our children do when they go back to the school. However we must not be discouraged—My dear friend, I hope you do feel happy at times that you are still in the land of living and that good God has given you so many days to labour for him in this dark benighted land. It is God that has taken your dear beloved wife from you.

He did see best that she should not stay no longer with us. She is gone and gone never to return to teach the poor Choctaws. Her labour is finished here on earth—and she has gone to her father's house, which is in heaven. The same blessed God has thought best to keep you here longer—the work he has desired for you to do, you have not completed them yet—God knows all things best. Your Brothers and

Sisters have left you for the other world since you have come among the Choctaws to teach them to the way of holiness. But your life is still spared.

Now my dear friend this good being has brote this tryal of sorriness on you to see whether his servant K. is true to him or not, here we know and have witness the kind and love and her active and have done every thing she was able, indeed she was our mother and mother of our children, but God was able [had a right] to take her from us. And therefore I can only say to you, the days of man is but shorte, and all things must be done quick.

I hope you are not discourage, there is to be more school and Churches must be built. The gospel must be preach to these people, whether these people receive the gospel or not, it is your duty to do your fathers works.

The Choctaws who was not become acquainted with Mrs. K. do not know the great affliction has befallen on our school. But I know many of us, we ought to humble for the loss of our mother and teacher, It must be more trial to you a while you have your motherless children in your arm. But we will notice one thing, We read in the Bible, this same God who has seen best to take our mother from us, did command his servant Abraham to offer his only son on the sacrifice—God did try our father Abraham, and I can only say he has tried you also—I hope this same God has seen you humble before him, and give yourself up to him to dispose of you as he sees best. And that you will go forth with more zeal in up building Zion in this land more than you ever did—Please to receive this as coming from a person who shares the sorry with you.—Your friend

Rev. C. Kingsbury. DAVID FOLSOM.

[The writer of the above letter has recently sent on the following list of Books, which he wishes to obtain at his own expense, and for his private library. It is copied exactly.]

"Encyclopedia, bound in calf, last American edition; if no American edition has been published within six or eight years, then the last Edinburgh edition; Scott's Family Bible (quarto,) with the marginal references, and the maps designed to accompany it; Morse's or Worcester's Universal Gazetteer; Jenk's Devotion, Doddridge's Rise and Progress; Baxter's Saint's Rest, and Call to the Unconverted; Dwight's Theology; Watts on the Mind; Mason on Self-Knowledge; Burder's Vil-

lage Sermons, 3 vols.; J. Burder's Sermons for Children; Scougal's Life of God in the Soul; Babington on Education; Life of Brainerd, by Rev. S. E. Dwight of Boston; Life of Obookiah; Brown's or Winslow's History of Missions; and Milner's Church History."

[It is not impossible, that the younger brothers of Mr. Folsom had arrived from the Cornwall School, at the time the above list was made, and aided in its formation. But, at any rate, the resolution to obtain so costly a library, must have been promoted by enlarged and liberal views.

MISSIONARY SOCIETY OF CONNECTICUT.

TWENTY FOURTH ANNUAL NARRATIVE.

(Concluded from page 586.)

2. *The Northern Counties of Pennsylvania, and the adjacent Counties of New-York.*

The only Missionaries employed in this field, are, Rev. Messrs. Ebenezer Kingsbury, 21 weeks; Oliver Hill. 26 do.; Hezekiah May, 5 do.

Many portions of the country visited by these missionaries, are spoken of as lamentably destitute of moral and religious instruction. In some instances, persons were found who had never heard a gospel sermon,—had never been visited by a Christian minister, and who were almost entire strangers to religious institutions. The missionaries, however, were generally received with cordiality, and treated with marked tokens of respect. If this dreary region be ever converted into a fruitful field, it can, at first, be cultivated only by the labours of missionaries, excited and aided by an influence from on high.

3. *New-Connecticut.*

The Missionaries employed by the Trustees in this field, are, Rev. Messrs. Alfred H. Betts, 20 weeks; Giles H. Cowles, 20 do.; Alvan Coe, 13 do.; Nathan B. Derrow, 13 do.; William Hanford, 22 do.; Luther Humphrey, 17 do.; Amasa Loomis, 28 do.; Jonathan Lesslie, 49 do.; Caleb Pitkin, 13 do.; Israel Shaler, 20 do.; John Seward, 17 do.; Lot B. Sullivan, 37 do.; Randolph Stone, 26 do.; Joseph Treat, 31 do.; Simeon Woodruff, 28 do.; Ephraim T. Woodruff, 36 do.

It will be recollected that most of the missionaries here named have pastoral charges, within the bounds of that section of country, in which their missionary labour is chiefly performed. By the instru-

mentality of these missionaries, this portion of our western frontier has become, comparatively, "like a well watered garden." Here may be seen the cheering influence of religious institutions, in forming the manners, elevating the character, and improving the condition of a mixed and increasing population. Here is conspicuously presented a practical comment on the assertion of an Apostle, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

The journals of the missionaries exhibit satisfactory evidence that their labours have been faithfully and judiciously applied to promote the welfare of the community, and the best good of men. By their agency, new congregations have been assembled; new churches gathered and organized: unhappy divisions healed, and moral and literary institutions established and encouraged. And it is worthy of particular notice, that as the number of missionaries has been increased, and their labours multiplied, a desire to share in the benefits of such labours has proportionably increased, and the demand for more missionaries has become more importunate.

4. *The Southern and Western parts of Ohio.*

This field has been occupied by the following Missionaries, viz. Rev. Messrs. William Boies, 7 weeks; Ahab Jenks, 4 do.; Abraham Scott, 14 do.; William R. Gould, 16 do.; Matthew Taylor, 28 do.

These missionaries have been stationed in different and distant parts of this field, and have been so much taken up with the concerns of their respective congregations that but little time could be devoted to missionary labour. The services performed bear but a small proportion to the moral necessities of the population. But although in many districts there is a lamentable deficiency as to the means of religious instruction, yet in some places the missionaries were permitted to witness pleasant, and somewhat extensive revivals of religion. While error, and sin, and indifference to the things of religion, pervade many parts of that region, there are others, in which these servants of Christ were received with kindness, and the preaching of the gospel was heard with seriousness and interest. Earnest solicitations were often expressed that more missionaries might be sent, by this Society, into that region,

5. *Kentucky.*

In this field, only two missionaries have been employed, viz. Rev. Messrs. Eli Smith, 11 weeks; Lyman Whitney, 46 do.

Mr. Smith is stationed at Frankfort, and has the pastoral charge of the church and congregation in that place. The service which he performed for the Missionary Society, as here mentioned, was performed towards the close of the year 1821. No journal of his services, the past year, has yet been received. A part of the labours of Mr. Whitney were also performed in 1821. Both these missionaries agree in stating, that in this field, the labours of missionaries are greatly needed, and that without the efforts of missionaries, multitudes must, for a considerable period, probably remain destitute of proper religious instruction. They were received with hospitality, and generally heard with solemn attention.

6. *Indiana.*

The only Missionary, employed by the Trustees, in this field, is the Rev. Isaac Reed. Having been connected with a church and congregation in Nicholasville, for one year, Mr. Reed has laboured for the Missionary Society only 14 weeks. He has recently removed his family from Nicholasville to a new settlement near White River. He says, in his last communication, "I am now without any Presbyterian minister, either west or north of me; and the nearest on the south 90 miles; another a little to the south-east 70 miles. The field is wide, and from what I have seen, it is encouraging to Christian enterprise; but how few are the labourers!" Missionary labour, in that region, is received, almost universally, with apparent gratitude.

7. *Illinois.*

In this field, two persons have been employed, by the Trustees, to labour for the cause of Christ, viz. Rev. Messrs. Daniel Gould, 13 weeks; David C. Proctor, 52 do.

The labours of Mr. Gould, which are referred to, were closed in the autumn of 1821, at which period, his feeble health required that he should leave the field, and travel to the south. It is supposed that he is now supplying a destitute congregation in North Carolina. The other missionary, Mr. Proctor, is still on missionary ground.—By his last communication, it appears, that a part of the time specified above, was spent in Indiana, into which State he has lately removed, and engaged himself, for

three-fourths of the current year, to the people in Indianapolis. In Illinois, the Trustees now have no missionary under their direction.

3. *Missouri.*

In this field, three Missionaries have been employed by the Trustees, *viz.* Rev. Messrs. Salmon Giddings, 13 weeks; Edward Hollister, 26 do.; John Matthews, 14½ do.

Mr. Hollister left the missionary service in March last, and returned to New-England. The other Missionaries, Messrs. Giddings and Matthews, are stationed, one at St. Louis, the other in the town of Louisiana. By these Missionaries, several churches have been organized, in which the ordinances of the gospel have been frequently administered. The solicitude which these Missionaries often witnessed, among the people, in many sections of that extended field, to be favoured with the visits of the Missionaries, and to attend to their public and private instructions, presents very pleasing encouragements to missionary efforts. And there are good reasons to hope that the bread which is thus cast upon these western waters, will eventually be returned again in blessings upon them that give, and upon them that receive.

Besides the missionaries enumerated above, the Trustees, during the past autumn, also commissioned the Rev. Messrs. Charles B. Storrs, Daniel G. Sprague, Oren Catlin and Flavel S. Gaylord, to labour as Missionaries in the Western States, wherever the great Head of the church may seem to direct their way.—All these gentlemen received their Theological education at Andover, and seemed to possess the natural, scientific, and moral qualifications, requisite to the arduous, but highly useful work of Missionaries. The Rev. Mr. Storrs will probably be connected with a church and congregation in New-Connecticut, in whose service, and at whose expense, he will be employed perhaps half of his time. The remainder will be spent according to the direction of the Trustees. The other gentlemen, it is expected, will proceed further south and west. From these Missionaries, no communications have yet been received.

By the preceding brief statement of missionary services, it will be perceived, that about 300 weeks have been occupied in missionary labour, under the direction of the Trustees of the Missionary Society of Connecticut; this number of weeks is equal to a period of 15 years and an half. The

number of sermons preached by the Missionaries, on an average, is probably from four to five each week; amounting, in all, to between 3 and 4000 during the year. This amount of labour is more than equal to the labours of one minister 24 years, allowing him to preach at least 3 sermons every week.

But the labour of preaching is only a small portion of the labour performed by the faithful Missionary. Besides the ordinary duties of the ministry, such as the visitation of families and schools, attendance on the sick and dying, and the superintendence of infant and feeble churches, much time of the Missionary is to be occupied, and many efforts to be made, in services which it is not easy to detail. In the accomplishment of all these important services, the Missionary is obliged to subject himself to privations, and hardships, and perils, which it is difficult clearly to conceive, or accurately to estimate: Yet all the labour referred to, as having been accomplished the past year, has been performed at an expense, considerably less, it is believed, than is ordinarily paid, by the New England churches, for ministerial services, performed in a similar period.

With this view of their missionary operations the past year, the Trustees are persuaded that the friends of missions will perceive that they have renewed occasion for gratitude to Him who sits upon the holy hill of Zion, and who has graciously smiled upon the efforts to build up his kingdom in the West.

But, Brethren, the Trustees deem it proper to remind you, "that there yet remaineth much land to be possessed." Although much has been done for the spiritual welfare of our frontier settlements, still much more needs to be accomplished. An immense population is spread over the great Western States, which, to a lamentable extent, is destitute of correct gospel instruction. This population, great as it is, is yearly and rapidly increasing. Multitudes, who most ardently desire to enjoy the stated means of grace, are too poor to procure them for themselves. Another class, still more numerous, are so indifferent to religious institutions, as to feel no disposition to make any efforts to obtain them. If, then, this extensive field is to be brought under moral and religious cultivation; if congregations are to be gathered, and churches organized, and the genial influence of Christianity spread over this mass of population; the work must be commenced, and for a considerable period, prosecuted, almost solely by the efforts of

missionaries. But where shall we look for a competent number of missionaries to perform this great work? And whence shall the means, for their support, be obtained? If the resources of the Missionary Society of Connecticut were increased a hundred fold, and the number of their missionaries proportionably multiplied, the means would still be inadequate to the work which needs to be accomplished. Yet to this Society almost exclusively, are directed the eyes of thousands, in that desolate region, who are wishing to enjoy the light and consolations of the gospel. Almost every mail from the west brings some pleasing expressions of gratitude to this Society for favours already conferred. On almost every breeze from beyond the mountains, is wafted to this Society, the Macedonian cry, "Come over and help us."

May He who hears the ravens cry, also hear the supplications of his people, who are famishing for the word of life. "The earth is the Lord's, and the fulness thereof." May He, therefore, by the kind interpositions of his providence, raise up and qualify a host of missionaries for the western frontiers. May ample means for sending the gospel to the destitute, be speedily provided. And may a large harvest of souls, speedily be gathered to the Lord Jesus Christ.

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees, }
January 8th, 1823. }

Attest,

SAMUEL WHITTLESEY, *Secretary.*

NEW-HAVEN, FEBRUARY 15.

BRITISH AND FOREIGN BIBLE
SOCIETY.

At page 113 of our present volume, we gave a short account of the eighteenth anniversary of this society. In the London Missionary Register for November, we find further notices of the Report. It appears that during the year ending in May last, there had been formed in different parts of England, eight Auxiliaries, ten Branch Societies, and three Ladies' Branch Societies; and in the Colonies, an Auxiliary Society had been formed at the Red River Settlement, Hudson's Bay; and Ladies' Societies at Miramichi, in New-Brunswick, and at Cape Town. There are now 291 Auxiliaries, and 438 branches, forming a total of 729. On the continent of Europe there are 56 societies with a great number of auxiliaries and branches. Of these, the Hanover Society has 23, the Prussian 38, the Wurtemberg 44, the Paris and Netherlands each more than 50, the Sleswig' Holstein 118, and the Russian 196. The issues of the year at home and abroad, by the

British and Foreign Bible Society, and those societies which are connected with it, have amounted to 268,689 Bibles, and 342,034 Testaments, forming a total of 610,723; and the total issues from the establishment of the Society, have been six millions, fifty-six thousand, three hundred and six copies. The total expenditure from the establishment of the society to the end of the eighteenth year, has been 998,693*l.* 16*s.* 10*d.* sterling.

Grants of the Scriptures during the year were made "to different Societies and individuals in Foreign countries, as well as in the British settlements and at home. Some of the most considerable of these are, grants of German, French, Italian, Portuguese, and Spanish scriptures, to Gibraltar, and various parts of the continent of Europe—of the Portuguese scriptures, to Madeira, the Azores, and the Brazils—of Spanish Bibles, to different parts of South America—and of the Malay scriptures, to Amboyna, Bombay, Madras, and other stations in the East Indies, where they would be most beneficial."

The Report states, "your committee attribute the growing interest in the general object of your Society manifested by your Auxiliaries, in part to the more constant attention which has been shewn to the wishes which they have expressed for the attendance of Representatives from the Parent Society at their anniversaries.—Compliance in every case of application has not been found practicable; and your committee must acknowledge, with gratitude, the assistance which they have received, in this important branch of service, from many excellent and respectable individuals, both among the clergy and laity. Your committee hope that a continued pursuit of this plan, will tend to increase the number of your auxiliaries and the amount of your funds."

"The munificent support which the Society has received in this country, the ardour with which its object has been prosecuted abroad, and the result of these combined efforts of zeal and benevolence, in the extensive circulation of the Holy Scriptures and in the increased number of Bible Societies, mark the year which is elapsed, as one of the most prosperous which has occurred since its institution; and demand the renewed expression of our gratitude, praise, and thanksgiving, for the divine favour which has attended our proceedings.

At a period when doctrines the most destructive are industriously propagated; when the disciples of infidelity, impiety, and Atheism, are exerting their malignant efforts to discredit the scriptures; the members of this institution may indulge the gratifying assurance, that it has operated

most opportunely and beneficially in repelling these aggressions on human happiness. It has opposed to them the united testimony of a host of witnesses, proclaiming their belief in the divine authority and inspiration of the Holy scriptures: while, by the co-operation of numerous auxiliaries, the Bible is introduced into the habitations of the lowest orders of society; and the benevolence which bestows it, is, at the same time, a persuasive recommendation to the perusal of it.

In other parts of the world, the same charity has happily produced similar effects; and the contagion of infidelity abroad has been checked by the sanative influence of the Word of God, which is now honoured and respected by many who had been taught to despise and neglect it.

If the temporal necessities and sufferings of mankind excite compassion; if the sight of human misery can extort even from irreligious hearts, the sigh of sympathy, and awaken in them the disposition to relieve and assist—never will those who profess their belief in a Saviour, who endured mortifications, injuries, miseries, and even death, for their sakes, see with unconcern, millions of their fellow-creatures passing from time to eternity, in ignorance of that Holy book which contains the record of his great salvation."

FRANCE.

The Third Report of the Paris Bible Society, states, that the Society has assisted the channel Islands, the French colonies of Denmark, and various parts of the continent. The Prisons, Hospitals and Asylums in Paris, have received particular attention, and Bibles have also been distributed in the schools of Mutual Instruction. Thirty thousand copies of the version of De Sacy were printed during the year, of which no inconsiderable portion was distributed among the Catholics in France.

During the year a Letter was addressed to the President of the Paris Society by the Duke de Cazes, who was then the Minister of the French to the English Court. The testimony borne by this distinguished person to the value of the scriptures is well worth recording.

"I was unable, until my visit to this country, duly to appreciate the good that may be expected from the publication of the Bible. I have found that book in every cottage—esteemed by the peasant as the most valuable furniture of his humble habitation. His Grace the Duke of Rochefoucault has requested me to bring him copies of books published for the use of the poor in England: I have made diligent inquiries on the subject, and shall conclude

them by presenting him with the Bible, which supplies all the moral wants of a country, of whose national religion it forms the basis, and of whose political institutions it is the safeguard and the surest guarantee."

UNITED NETHERLANDS.

The Bible Society in the United Netherlands, has published its Seventh Report, from which it appears that its funds have been augmented, and that the issues of Bibles and Testaments for the last year, exceeded those of the preceding, by nearly 6000 copies. The society made a grant of about 300*l.* sterling to Professor Van Ess, and by this and other Societies, the Catholics in the Netherlands have been supplied with the scriptures. The society has paid particular attention to the National possessions in the East. It has granted "to the Auxiliary at Batavia, the East-India Bible Society," 3000 Arabic-Malay New Testaments which have been forwarded; 1000 guilders offered to encourage the formation of a branch at Chinsurah; and an urgent request made that it would embrace all opportunities of circulating the Chinese and Arabic-Malay Testaments—a new edition of the Roman Malay Bible has been determined on—4000 guilders have been presented to the Serampore missionaries—and supplies of the Dutch scriptures forwarded to settlers in various places."

SWITZERLAND.

The Bible Societies in this country are flourishing. Through the exertions of the Geneva Society, the Waldenses have received a supply of Bibles. The Basle Society, publishes monthly extracts of correspondence, of which a German translation, to the number of 10,000 are issued and circulated in every direction. These papers are prepared by the Rev. Theophilus Blumhardt, who observes respecting them, "they find their way to the lowest classes of the people; and, for the purpose of rendering them still more efficient, not merely have reading circles been formed, but in many places, they are read regularly every month from the pulpit, and a collection for the cause is afterward made. I am perfectly convinced, that the salutary fruit which they produce, with regard to both the temporal and spiritual welfare of the people, is one of the richest blessings which the honoured Parent Society produces in the world."

GERMANY.

In this great country, the Bible cause has many advocates. The Bible Societies are numerous. The Hesse Cassel Society has made arrangements for a stereotype edition of the Bible. Several societies, and among them the society in the principality of Detmold, distribute Hebrew Bibles and Testaments among the Jews. The Frankfurt Society is very active, and distributes by

means of travelling artisans, Testaments among the Catholics. The Saxon Society, has existed seven-years. During the last year the collections in the churches in aid of the funds of the society, amounted to 3,212 dollars. Since the formation of the society, it has distributed 20,000 German, and 3,000 Wendish Bibles; besides about 7000 Testaments, and it is now preparing a third stereotype edition of the German Bible. During the year, the Saxon peasantry subscribed upwards of three thousand dollars for missions among the Heathen.

PRUSSIA.

The King of Prussia is a patron of the Bible Societies in his kingdom. Of these the Central Society at Berlin is the principal, and in the seven years which have elapsed since its establishment, has brought into circulation 35,000 Bibles, and 23,241 Testaments, without including those circulated by its auxiliaries, which amounted the last year to 10,810 Bibles, and 9,783 Testaments. The income of the Berlin Society, the past year, was 4,786 rix dollars; that of the Auxiliaries, was 13,178 rix dollars. At Hall, fourteen presses including two which were given by the British and Foreign Bible Society, are constantly kept in operation, "notwithstanding the various cheap editions of the Bible published in Germany."—The Lithuanian Bible Society, has learned from actual investigation that in the neighbouring districts, no less than 26,274 copies of the Scriptures, German, Polish, or Lithuanian, were wanting.

DENMARK.

Concerning Denmark, it is remarked, that it "presents an almost unbroken chain of effective Auxiliaries, acting in their several districts, under the sanction of His Majesty the King, and the united patronage of the Bishops, and the Nobility, supported by the strenuous co-operation of the clergy at large." The Danish Society is preparing some books of the Old Testament for the Greenlanders, who at present have only the New; and also the Gospel of St. Matthew, for the inhabitants of the Faroe Isles.

SWEDEN.

The Swedish Bible Society, has issued from its presses at Stockholm, nearly 170,000 copies of the scriptures, and is "unwearied in dispersing the light of Revelation, through the medium of its auxiliaries to the remotest corners of the Swedish dominions." In Norrokoeping, pastor Sandelin gave a valuable testimony to the happy effects resulting from a more general circulation of the sacred writings. "Before the establishment of a Bible Society, in 1808, in Sweden," said he, "pure christian principles seemed to be dormant, and indifference and infidelity gained ground every day. A happy change has begun; yea more than begun: and we anticipate, in faith and patience, a glorious and universal triumph, for

which we daily labour, and supplicate the throne of grace." It is still a subject of regret however, that the families of Sweden, are still, in numerous instances destitute of the scriptures. Among a population of 250,000, for which the Linkoeeping Society was established, only one person in eight is in possession of a Bible or Testament.

NORWAY.

An agent of the British and Foreign Bible Society has visited Norway; and the Norwegian Bible Society has published an edition of 6000 copies of the New Testament, which is now in a course of distribution in different parts of Norway. This is said to be the first edition of this important part of Holy Writ, ever published in Norway. Another edition will soon be required. The committee of the B. and F. Bible Society have resolved to print five thousand copies of the Norwegian New Testament, and to encourage the Norwegian Society to undertake an edition of 10,000 copies, by engaging to defray a portion of the expense.

RUSSIA.

The committee of the Russian Bible Society at St. Petersburg, superintend the publication, and circulation of the scriptures in more than thirty languages. Translations are advancing in new dialects. The correspondence of the committee with Auxiliaries extends "from the shores of the Baltic Seas to those of the Euxine, and the Caspian, and from the frontiers of Germany, to the confines of China." The funds of the society have suffered a temporary exhaustion, in consequence of the great contributions made by the Russians, for the relief of the Greek emigrants, from the Turkish territories. The committee of the B. and F. Society, have therefore, made the Russian Society a donation of 2000*l*. The committee of the Russian Society have completed large editions of the Bible in Greek and German, for the use of the Polish Catholics. They have also resolved on printing a Hebrew version of the Gospel of St. Matthew, and of the Epistle to the Hebrews, which was presented them by a Jewish convert at St. Petersburg.—Dr. Pinkerton superintends the publication of the Tartar-Turkish Bible; the New Testament in the Mandjur-Chinese; a Persian version of the Old Testament, the sheets of which are sent to Professor Lee, for revision; a Servian version of the scriptures; and a Tartar Old Testament, which was found in the Crimea.

ITALY.

The obstacles which the government of this country has thrown in the way, are such that the B. and F. Society have hitherto been unable to surmount them. At their expense, however, the Fathers of the American continent of St. Lazaro, at Venice, have sent copious supplies of Bibles to the poor of that nation in different parts of Asia. They were joyfully received, and the demand for them still continues great.

SPAIN AND PORTUGAL.

In these countries and their dependencies, the committee of the B. and F. Bible Society have done something toward awakening a desire for the Holy Scriptures, and of gratifying it where it has been found to exist." A corresponding committee has been formed at Gibraltar, which will endeavour to establish a communication with Spain on the one hand, and Morocco on the other. At Madeira, schools on the British system have been established, and the scriptures introduced into them. Bibles were also distributed. In the island of St. Michael, one of the Azores, containing a population of nearly 100,000, a pious Captain distributed 50 copies of the Portuguese Testament. At first there was a reluctance to receive them, but the demand for them increased so much, that it could not be supplied.

ROMAN CATHOLICS.

The demand for the scriptures among the Catholics, is stated in the Report of the British and Foreign Bible Society, to have been greater during the last than in any preceeding year; on the other hand, the opposition manifested, was also greater. The committee observe,

"The final result of these conflicting efforts it is impossible to foresee: to the All-wise Disposer of events it must be confided. Meanwhile your committee find ample encouragement to renewed exertion, in the increasing ardour for the perusal of the scriptures, evinced by the Catholics: and in every prospect of zealous and active co-operation, among your tried and faithful Auxiliaries on the continent of Europe, and in other parts of the world.

"Among these, the pious, intrepid, and indefatigable Leander Van Ess occupies the most conspicuous station. It is with sincere regret, that your committee observe, from the correspondence of that invaluable fellow-labourer, that his health has been impaired by the severity of his exertions. The characteristic energy, with which he has resolved to dedicate his remaining strength with more exclusive devotion to your service, will be best conveyed in his own words:—

"My exertion in the pulpit, so exhausted my strength, as to bring on a spitting of blood; and my physicians insisted on my abstaining from preaching. I felt myself, in fact, unable to continue my labour much longer. I have long wrestled with the Lord, and consulted with my friends, as to the course I should pursue; and am come to the determination of resigning my place as Professor and Minister, and of devoting myself exclusively to the work of disseminating the scriptures."

SUPPORT OF THE MINISTRY.

In our paper for the 18th of January, we published an article on the support of the ministry. The following has appeared as a communication, in a paper published by a member of the Methodist communion.

"Having read in a late number of the *Religious Intelligencer*, an article entitled 'The Support of the Ministry,' I was sensibly affected with the misrepresentations it contained in reference to the Salaries of the Ministers of the Methodist Episcopal Church. That the author or authors, (for I presume from what I have noticed, that more than one was concerned in framing that article,) have manifested a great want of information on the subject, or that they designed to misrepresent, cannot be doubted. The section of the Methodist Discipline from which they have made their quotation, states, to be sure, what the ministers are allowed as salary, *not what they get*; and as to the paragraph respecting the fund, I am authorized to say that it is most decidedly untrue. It is recommended, therefore, to these gentlemen, that they obtain correct information on the subject, before they undertake to publish to the world things that they *know not*. OBSERVER."

It is difficult to see how the insinuation, which appears to be made in two instances in a short paragraph, that the article which the writer condemns was framed by more than one person, can affect the question. As however, it may tranquillize the mind of 'Observer,' we assure him that it was written by one person;—by the same who would now submit to his consideration the following remarks.

1. The express object of the piece which he condemns, was to shew that the ministers of religion, deserved a competent support,—that the labourer is worthy of his hire.

2. It was not therefore, the object of the writer, even to insinuate that Methodist clergymen received more than they justly deserved. We should have no disposition to object to their receiving a greater income than they now enjoy. By a reference to the article, he will observe that our notice of these gentlemen, was a respectful one.

3. We stated that we believed an erroneous opinion generally prevailed, "with respect to the amount of support, received by Congregational and Presbyterian clergymen, when compared with that enjoyed by ministers of some other denominations; for instance, with those of the Methodist Church."—This point we believe was established to the satisfaction of all who have considered the subject. A reference to the article, will show that the salaries of Methodist clergymen is not the pittance, which it is sometimes represented. We have before us "the Columbian

Star," a very respectable newspaper, published in the City of Washington, by a committee of the General Convention of Baptists in the United States. The editors of that paper, in quoting from ours, the regulations of the Methodist church for the support of their clergy, observe:—

"We republish them, for this reason, among others, that we have frequently been referred, when urging the importance of the subject, [support of the ministry] to the practice of the Methodist church, and to the small nominal salary of its ministers, as a worthy example for our own. The argument is an unfortunate one, for the purpose designed, since it appears from this official statement—first, that all the Methodist ministers have salaries, which is not generally the case in our own church; and secondly, that the amount allowed to the minister himself, his wife and children, very far exceeds the average sum paid to those of our ministers who enjoy salaries."

A committee selected from the Baptist denomination in the United States, after perusing that part of our article which was "an official statement," being taken from the nineteenth edition of "The Doctrines and Discipline of the Methodist Episcopal Church," thought the republication of such official statement, necessary for the correction of an erroneous impression on the public mind. *Observer*, however, says that our "quotation states to be sure, what the ministers are allowed as salary, not what they get."—We have before us different editions of the book of Discipline, and we perceived that the stated salary of these clergymen is greater now than formerly. Why raise it, if the additional allowance is merely nominal? We thought ourselves safe in quoting the "nineteenth edition" of a work. If his own book of discipline is calculated to mislead, should "*Observer*" declare that we "have manifested a great want of information," or "designed to misrepresent?" Surely, his mind should not have been, as he expresses it, so "sensibly affected." The statement we made was just and necessary. And if "*Observer*" has ever declaimed against *salaries*, if he has ever denied the expediency of raising *funds*, if he has ever called certain ministers *hirelings*, we are not surprized at his agitation.

4. "*Observer*" says, "as to the paragraph respecting the fund, I am authorized to say, that it is most decidedly untrue." We used the word fund in two instances. In the first we observed, "Let it not be supposed, that we regret the increase of that fund which is sufficient for such an expenditure." This occurs after we had given a quotation from the Discipline, in which it was stated that a committee should

make "an estimate of the amount necessary to furnish fuel and table expenses for the family or families stationed with them, and the stewards shall provide by such means as they may devise, to meet such expenses in money or otherwise." In the word "fund" therefore, we must have had a reference to the means furnished for the support of Methodist clergymen, whether these funds consisted in collections, or in monies vested in stock. We also observed concerning their support, "almost the whole of it is derived from a fund, and they are not obliged to supplicate a collector to entreat the people to pay arrears," &c. intending to shew that a salary in this way, was more easily obtained, than when collected by tax. We believed then, and we believe now, that the funds collected annually, for their support, would have authorized all we said, even if no stock was owned by the denomination. Are not collections made for the support of these clergymen? Do not these collections united, form a fund for their support?

We will now enquire respecting the existence of a fund, consisting in monies vested in productive stock, for the support of Methodist ministers. From the ninth edition of the Methodist discipline, published in the year 1797, we make the following extracts, from the minutes of the General Conference of the Methodist Episcopal Church, held at Baltimore in October, 1796.

"There shall be a chartered fund, to be supported by the voluntary contributions of our friends; the principal stock of which shall be funded under the direction of trustees, and the interest applied, under the direction of the general conference."

"The interest shall then be divided into six parts, and each of the yearly conferences shall have authority to draw that sixth part out of the fund, according to the regulations before prescribed: and if in one or more conferences, a part less than one sixth be drawn out of the fund in any given year, then, in such case or cases, the other yearly conferences held in the same year, shall have authority, if they judge it necessary, to draw out of the fund, according to the above regulations, such surplus of the interest, which has not been applied by the former conferences: and the Bishops shall bring the necessary information of the state of the interest of the fund, respecting the year in question, from conference to conference."

"The present stock of the preachers' fund, shall be thrown into the chartered fund."

"The produce of the sale of our books, after the book-debts are paid, and a sufficient capital is provided for carrying on the business, shall be regularly paid into the chartered fund."

"The money subscribed for the chartered fund, may be lodged, on proper securities, in the states respectively in which it has been subscribed, un-

[F. 1823.]

for the direction of deputies living in such states respectively: *Provided*, Such securities and such deputies be proposed, as shall be approved of by the trustees in Philadelphia; and the stock in which it is proposed to lodge the money, be sufficiently productive to give satisfaction to the trustees."

The nineteenth edition of the book of Discipline, published in 1817, twenty-one years after the conference at Baltimore, contains the same provisions for raising a fund, and for securing it "in stock," which shall "be sufficiently productive to give satisfaction to the Trustees." Here then is certainly proof of the existence of a fund. The question therefore arises, do the proceeds of this fund go to the support of Methodist ministers, and for the benefit of their families. On the 24th page of the 19th edition of the book of Discipline, we find the 6th limitation and restriction, to the powers of the general conference.

"They shall not appropriate the produce of the book concern, or of the charter fund, to any purpose other than for the benefit of the travelling, supernumerary, superannuated and worn-out preachers, their wives, widows and children."

But in addition to the produce of the "Book Concern," and of the "Charter Fund," there are, or may be, other funds to be taken into the account. On the 198th page of the 19th edition of the Discipline, we read—

"Each annual conference is authorized to raise a fund, if they judge it proper, subject to its own controul, and under such regulations as their wisdom may direct, for the relief of the distressed, travelling, superannuated and supernumerary preachers, their wives, widows and children, as also for missionary purposes."

There are now twelve such conferences. There may therefore, be twelve such funds. The existence of the other funds referred to, is certain.

There perhaps, may be cases, where a Methodist preacher will receive nothing from the *vested* monies of the society. If the people of the circuit in which he preaches, pay his travelling expenses,—if they pay his house rent,—if they also buy for him all his fuel, and all his provisions, and if in addition to this, contribute enough to pay his full salary, and that of his wife, according to the amount specified in the book of Discipline, he would probably have no claim on the proceeds of the *vested* monies.

But further, we in our first article, upon this subject, as we have already observed, referred to the funds of the Methodist church for the purpose of showing that it was easier for their ministers to obtain the

proceeds of them, than for a clergyman, settled over a parish to obtain, what is sometimes with difficulty obtained, his salary, where a tax is laid for the purpose of raising it, and where the minister may be obliged to await the tardy collection of it. It surely is easier to divide monies contributed, and to share the interest of those which are funded than to await the collection of a tax.

To what we have stated, we will add a few remarks. The society of Methodists in this country includes 297,623 communicants. These are mostly, if not entirely supplied with religious books by men who are employed by the denomination, and the profits are disposed of in conformity with regulations which we have here printed. The number of those who attend their worship, and read their books, must be much greater than the number of communicants. The profits arising from this source must be very considerable. Few men could refuse to buy, or would wish to lower the price of a book, where the profits are to be applied to the interests of religion. The profits on religious books purchased in some families in different denominations, would in many instances, exceed the amount of ministerial tax. Indeed, the "book concern" of the Methodists, is so considerable that the general conference—the highest judicature of their church, is restricted from diverting funds thus obtained, from the purpose to which they are appropriated,—the support of the ministry.—*Observer* complained of our want of information. We refer him to the 2nd section of the 3d chap. of the ninth edition of their book of Discipline. It commences thus—

"*Quest.* 1. Who is employed to manage the printing business?"

"*Ans.* John Dickins."

"*Quest.* 5. What sum of money shall be allowed distressed preachers out of the book-fund, till the next general conference?"

"*Ans.* 266½ dollars per annum."

Twenty-six years ago a stock had been created and the concern began to be profitable. The denomination has since increased in a very rapid manner. And here we will quote a sentence from an English Magazine, which will show that the Methodists in England also have funds. "The Methodists have long had a "Book Society," for their preachers, by which means they have saved many pounds annually to their ministers, and the profits of which have produced something considerable to their general fund."—*Bap. Mag.* Dec. 1822, p. 542.

In this country many, if not all, Methodist clergymen are agents for selling their books.—[See pages 207, 208, 19th Ed.]

We have seen that so early as the year 1796 a charter fund was established. It was provided that no interest should be drawn out until the year 1793, and then the *interest* only. These regulations for the increase of the fund have continued in full, perhaps in successful operation, for more than 26 years. From Maine to Louisiana, from East to West, contributions to it may be made. It is held by Trustees in Philadelphia. Every penny given to it augments it, while the interest only being used, the fund may be increased, but not diminished.

We believe that no one who has read all that we have written, will impute to us improper motives. We have written this in self-justification. Our readers, we hope **OBSERVER**, will grant that we originally said no more than we were warranted in saying. We shall not feel bound to notice any other attack of the nature of that to which we now reply; and we know not in what better manner we can show respect to the clergymen, concerning whose support we have made a few observations, than by observing, as we did in our first article, "that we should consider the day in which the preaching of these heralds of the cross should cease, as one in which Zion should assume the garments of mourning."

We have just obtained the twenty-first edition of the Book of Discipline, published in 1821, by N. Bangs and T. Mason for the Methodist Episcopal Church, which contains the same provisions concerning funds, as those we have extracted from the nineteenth edition. We would thank the editor of the paper who printed the communication of **Observer**, to insert our reply.

SUMMARY.

It is stated, though upon what authority we know not, that the Rev. Dr. MILNOR, of New-York, will visit England, as the Representative of the American Bible Society, to attend the next annual meeting of the British and Foreign Bible Society, and that the Rev. Dr. ADAM CLARKE, will visit this country on a similar mission.

A Society has been formed in the city of Washington, auxiliary to the American Society for meliorating the condition of the Jews. Elias B. Caldwell, Esq. was chosen President, and the Rev. J. N. Campbell, Secretary.

The thirteenth day of March next, has been appointed by the General Assembly of Maryland, to be observed as a day of humiliation and prayer.

A Society has been formed by the Baptists in North Carolina, for the purpose of promoting foreign and domestic missions.

The annual payment for the support of a child in a mission family in Ceylon, is twenty dollars a year. At Brainerd, Ells, Mayhew, and other stations among the Indians, and at the Sandwich Islands, thirty dollars a year are required.

The "Palestine Missionary Association" formed in New-York, for the support of Messrs. Bird and Goodell, have resolved that after paying \$1333, 33, as their annual allowance, the remainder of the collections shall be paid over to the United Foreign Missionary Society. Of this Association, Eleazer Lord is Chairman, Moses Allen Treasurer, and Elijah Pearson Secretary.

A Silver Pitcher has been sent by the Tabernacle Church in Salem, Mass. to the Mission Church at Brainerd, "a token of their grateful remembrance of attentions paid to Dr. Worcester, during his last illness."

The Treasurer of the American Bible Society acknowledges the receipt of \$4,032, 90, in the month of January. The issues from the Depository, during the same month, were; Bibles, 1805; Testaments, 2443: Total, 4248. Eight new Auxiliary Societies were recognized in January.

Mrs. Harrison, wife of a missionary at Dominica, died on the 26th of August last. Some of her last words, on being told that she would die a sacrifice in the cause of missions, were—"I would die a penitent sinner at the foot of the cross."

It is stated in the London Missionary Register for November, that most of the missionaries and settlers, if not the whole number, have been obliged, for the present, to quit New-Zealand. "This distressing intelligence was brought by the Seringapatam, which vessel spoke the Vansittart, on the 18th of May, off Port Jackson, with Missionaries on board from New-Zealand; and in the Sydney Gazette of the 31st of May, just received, it is stated, in reference to these Islands—

"We learn that missionary efforts are rendered fruitless, and at present suspended, owing to the state of confusion and warfare into which the whole island may by this time be plunged. Shunghee dreams and talks of nothing less than the subjugation of the whole island and its chiefs to his sway. All his views are directed to that one object; and he has actu-

[F

1823.]

Connecticut Education Society.—Epitaph.

607

ally issued a mandate to some of the gentlemen of the missionary body, prohibiting their departure from their present place of residence, on pain of the consequences; being determined to class the friend with the foe, who shall dare to impede or obstruct his measures.'"

Six hundred persons, within a few miles of Oxford, in England, were found destitute of Bibles. A Dissenting Magazine observes, "Surely the piety of Oxford will supply the deficiency."

The Rotterdam (Holland) Missionary Society, have resolved to send two missionaries to Bengal and the coast of Coromandel, and three to Amboyna.

By a letter written from Lima, South-America, in September, 1822, it appears that 500 Spanish Bibles, and 500 Spanish Testaments, sent to that place by the British and Foreign Bible Society, were either sold or given away in less than three days.

CONNECTICUT EDUCATION SOCIETY.

The Treasurer of the Connecticut Education Society has received from Dec. 1st, 1822, to Feb. 8th, 1823, the following donations, viz.

Two friends, by Dea. N. Whiting	\$00 62½
Seth Terry Esq. collected at the monthly concert of prayer, Hartford	100 00
Of Mr. Elihu Sanford	4 00
Of the Graham Society, Hartford, by Mrs. C. Richards, Treasurer	15 68
Of Mr. David Foot	2 00
A Black vest	3 00
Of Wethersfield, Fem. Ed. Society, by Miss Ann Marsh, Treasurer	28 46
Of the Education Society, North Canaan, by Mr. Wm. Pierce Treasurer	8 00
Of Jeremiah Evarts Esq.	20 00
Of Rev. N. W. Taylor, collected at the Monthly concert of prayer, of the first and United Society Churches, in New-Haven	122 40
Of the Education Society, Torrington, by Mr. Elias Gillet, Treasurer	2 50
Of Mr. Rutherford Trowbridge	1 00
Of the Fem. Ed. Soc. South Canaan, by Mrs. Susanna Reed, Treasurer, Cash	6 25
About 4 yards flannel, 3 pair stockings, 1 pair mittens, 1 skein thread, ¾ yd. Blue Cloth, and 2½ Brown Cloth	
Of Gentlemen's Ed. Soc. South Canaan, Mr. Stephen Lane, Treasurer	8 00
Of Mr. Elisha Hubbard, collected at a concert of prayer Middletown	12 50
Of the Aux. Ed. Soc. New Milford, by Rev. A. Elliott	15 60
Of Mrs. Gratia Merwin, to constitute Rev. Andrew Elliott, a member for life	10 00
Of Dea. Joseph Merwin	4 50
Of the Fem. Ed. Soc. Middletown Upper Houses, by Miss Lucy Savage	6 50
Of Misses Thankful and Fanny Skinner a legacy by their sister Miss Polly Skinner	50 00
Of the Fem. Charitable Soc. in the first Society, Milford, by Miss Letitia Dickinson, Treasurer	12 00
Of Miss Electa Wells, Newington, 1 pair of sheets	

Of Mr. Ezra Ives	2 00
Of Mrs. L. Scarborough, Brooklyn, Con.	6 00
Of a Friend, West Brook	3 00
Of Rev. Dr. J. Morse	5 00

Amount \$449 51

S. TWINING, Treasurer.

From the London Investigator.

EPITAPH ON DR. JOHN OWEN.

In the Burial Ground, Bunhill Fields, England.

[TRANSLATED FROM THE LATIN.]

JOHN OWEN, D.D.

Born in the county of Oxford;

The son of an eminent divine, but a more eminent divine himself:

Worthy, indeed, to be numbered with the most illustrious of his age:

Furnished, to an extent but seldom attained, with all the advantages of polite literature and solid learning,

Like a well-ordered train of domestics,

These were led at command,

to the furtherance of his favourite pursuit of Theology, Polemical, Practical, (and as it is termed) Casuistical.

In each of these branches he so excelled, that it is doubtful which of them was his more peculiar province.

In the one, with powers more than Herculean,

He crushed the three evenom'd monsters of Arminian, Socinian, and Popish errors.

In the other; having, according to the unerring rule of scripture, first experienced in his own breast,

The sacred energy of the Holy Spirit, He communicated to others the whole economy of Redeeming Grace.

Constantly also did he cherish, and largely experience in himself,

That blissful communion with his God, which in his writings he has admirably described.

Whilst a sojourner upon Earth, he all but apprehended the joys of heaven.

In cases of conscience, on which he was much accustomed and well qualified to advise,

His resolutions had often the force of oracular truth.

A scribe in every way instructed unto the Kingdom of heaven,

In conversation—to many,

In the pulpit—to more,

From the press—to all,

who were pressing forward to the same heavenly city,

He held up the pure lamp of evangelical truth.

At length—not unobserved by others, nor unadmonished by his own inward feelings,

Still enlightening to the last,

He gradually died away.

For, depressed by constant infirmities,

Emaciated by excruciating diseases,

And, above all, worn down by labours unremitted,

The wreck of a body, until thus shattered,

Fair and comely to behold,

Being disqualified for the further service of the Most High,

Was deserted by a soul, purified, and panting for the full fruition of its God,

On the 24th of August, in the year of human Redemption 1683, and the 67th of his age:—

A day, rendered fatal to many

By the powers of this world,

Blissful to him

In the presence of his God.

POETRY.

For the Religious Intelligencer.

"To depart, and be with Christ, is far better."
St. Paul.

Here, clouds of care, and storms of woe
Alternate mark our doubtful way,
And streams of joy, deceitful flow,
And rainbow pleasures fleet away:
There, saturate with bliss, the soul
Shall revel 'mid delights unknown,
While everlasting ages roll
Unwearied round its Father's throne.

H.

The concluding part of Dr. Nott's Address on Card Playing.

The finished gambler has no heart. The club with which he herds, would meet, though the place of rendezvous were the chamber of the dying; they would meet, though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his brother's coffin; he would play upon his father's sepulchre.

Yonder see that wretch, prematurely old in infirmity, as well as sin. He is the father of a family. The mother of his children, lovely in her tears, strives with the tenderest assiduities, to restore his health, and with it, to restore his temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness and her entreaties, to his haunts of vice; she reminds him of his children; she tells him of their virtues; of their sorrows; of their wants; and she abjures him, by the love of them, and by the love of God to repent and return. Vain attempt! she might as well adjure the whirlwind; she might as well entreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the demons with which he is possessed. He curses his children, and her who bare them; and as he prosecutes his game, he fills the intervals with imprecations on himself, with imprecations on his Maker: imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned! and yet in this monster there once dwelt the spirit of a man. He had talent, he had honor, he had even faith.

He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else that are worth possessing. What a frightful change of character! God has forsaken him—nor will good angels weep or watch over him any longer.

CENSURE.

"Some think they have much spiritual knowledge when they censure some who are weak, others of poor abilities; but it is an evidence of more Grace—not to get on the Bench to judge, but to sit down and mourn for them when they are really faulty, and to consider and bear with them.—This argues a strong Christian, when a brother falls he will rather vent his compassion in tears, than his passion in railings against him."

LEIGHTON.

ORDINATION.

On Wednesday the 5th instant, the Rev. DORUS CLARK was ordained Pastor of the congregational Church and Society in Blandford Mass. Introductory Prayer, by the Rev. Joel Baker, of Granville; Sermon, by the Rev. Zephaniah Swift Moore, D. D. President of Amherst Collegiate Institution; Consecrating prayer by the Rev. Timothy M. Cooley, of East Granville; Charge, by the Rev. Alvan Hyde, D. D. of Lee; Right Hand of Fellowship, by the Rev. Calvin Foote, of Southwick; Concluding Prayer, by the Rev. Joseph L. Mills, of Becket; The day was fine—the concourse of spectators numerous—the music good—the Church and Society harmonious—and their prospects bright and animating.

For the Religious Intelligencer.

Mr. WHITING—The subscriber acknowledges the receipt of thirty dollars, in the month of June last, from the females of his society, south parish, New Marlborough, Mass. to constitute him a life member of the *American Bible Society*.

For this token of their esteem to their late Pastor, he returns them his cordial thanks. May the blessings of him, who loveth the cheerful giver, rest upon them; and this act of liberality be abundantly rewarded by their heavenly Father.

SYLVESTER BURT.

New Marlborough Feb. 6, 1823.

PUBLISHED EVERY SATURDAY,
BY NATHAN WHITING.

PRICE { \$2 50 if paid in advance.
 \$3 00 if not paid in 6 months.

CONTENTS,—NO. 38.

Sandwich Mission—Journal at Woahoo	593	Foreign Intelligence—B. & F.	Support of the Ministry	603
—Journal of Mr. Whitney	595	Bible Soc. 600—France, United Netherlands, Switzerland, Germany, 601—Prussia, Denmark, Sweden, Norway, Russia, Italy, 602—Spain and Portugal, Roman Catholics	Summary	606
Cherokee Mission Journal	ib.		Connecticut Education Soc.	607
Choctaw Mission—letter to Mr. Kingsbury	596		Epitaph on Dr. John Owen	ib.
Missionary Society of Conn.	597		Poetry	607
			Ordination	ib.